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WWW.WIFAQULULAMA.CO.UK



/wifaqululama



/wifaqululama



/wifaqululama



/wifaqululama1



engage@wifaqululama.co.uk



+447956589613



+443000301102



+442030063255

Fiqh of *Ramadhān*

A treatise on *Fasting* and related issues

Maulānā Yousaf Baig

Maulānā Tahmid Chowdhury

Mufti Amjad Mohammed

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Chapter 1: Obligation of Fasting in *Ramadhān*

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.¹

[Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew.²

¹ AL-QUR'ĀN [2:183]

² AL-QUR'ĀN [2:184]

Chapter 2: Excellence of Fasting in *Ramadhān*

*Sayyiduna Abu Hurairah (RA) reported: The Messenger of Allah ﷺ said, "Allah ﷻ said: 'Every act of the son of Adam is for him, except As-Siyam (the fasting) which is (exclusively) for Me, and I will reward him for it.' Fasting is a shield. When anyone of you is observing fast, he should neither indulge in obscene language nor should he raise his voice; and if anyone reviles him or tries to quarrel with him, he should say: 'I am fasting.' By Him in Whose Hand the soul of Muhammad ﷺ is, the breath of one observing Saum is sweeter to Allah than the fragrance of musk. The one who fasts, experiences two joys: he feels pleasure when he breaks the fast. He is joyful by virtue of his fast when he meets his Master."*³

*Sayyiduna Abu Hurairah (RA) reported: The Messenger of Allah ﷺ said, "Allah ﷻ said: "He who observes fasting during the month of *Ramadhān* with Faith while seeking its reward from Allah ﷻ, will have his past sins forgiven."*⁴

*Sayyiduna Sahl bin Sa'd (RA): The Messenger of Allah ﷺ said, "In Jannah there is a gate which is called Ar-Raiyan through which only those who observe Saum (fasting) will enter on the Day of Resurrection. None else will enter through it. It will be called out, "Where are those who observe fasting?" So they will stand up and proceed towards it. When the last of them will have entered, the gate will be closed and then no one will enter through that gate."*⁵

³ Bukhari and Muslim

⁴ Bukhari and Muslim

⁵ Muslim

Chapter 3: *Shābān*

The Messenger of *Allah* ﷺ used to begin preparations for *Ramadhān* in the month before it. During the month of *Shābān* he used to abundantly fast.

Sayyida Aisha (RA) reported that the Messenger of *Allah* ﷺ used to fast in *Shābān* except a few days.⁶

It is however advised to stop fasting a few days before the start of *Ramadhān* towards the end of *Shābān*. This is also advised to ensure that the person maintains their strength for the upcoming blessed month of *Ramadhān*.

Sayyiduna Abu Hurairah (RA) reported: The Messenger of *Allah* ﷺ said, "Allah ﷻ said: " Do not anticipate *Ramadhān* by fasting one or two days before it begins, but if a man habitually fasts, then let him fast."⁷

⁶ Muslim

⁷ Bukhari and Muslim

Chapter 4: Start of *Ramadhān*

Moonsighting

The scholars of Islam unanimously agree that the start of *Ramadhān* is based upon the sighting of the crescent. Calculations or knowledge of the (mere presence) of crescent (in the sky) is not sufficient in this matter. It is required for the Muslims to go outside and physically observe the crescent for *Rāmādhān* on the 29th day of *Shābān*. The crescent is sighted after sunset.

If the crescent is sighted, the month of *Ramadhān* begins immediately after sunset. This means that *Tārāweeh Sālāh* will be performed after *Eshā* and Muslims will fast the next day. If the crescent is not sighted then 30th day of *Shābān* will be completed and *Ramadhān* will begin the day after.

Sayyiduna Abu Hurairah (RA) reported: The Messenger of Allah ﷺ said, "Allah ﷻ said: " Fast when you see it [the new moon] and stop fasting when you see it, and if it is cloudy then complete the month with thirty days."⁸

Scrutiny of those who testify about Moonsighting

Those who testify to have sighted the crescent for *Ramadhān* need to be scrutinised and it is up to the scholars to accept or reject the testimony based on the evaluation. There are incidents from the *Sāhābā* (companions of the Messenger of Allah ﷺ) where the testimony of Moonsighting was scrutinised and rejected.

Sayyiduna Anas Ibn Malik (RA) reported: We were along with Ameerul-Mumineen Sayyidina Umar (RA) between Makkah and Medina that we began to look for the

⁸ Muslim

new moon. And I was a man with sharp eye-sight, so I could see it, but none except me saw it. I began to say to Sayyidina Umar (RA): Don't you see it? But he could not see it. Thereupon Sayyidina Umar (RA) said: I would soon be able to see it (when it will shine more brightly). I lay upon the bed. He then made a mention of the people of Badr to us and said: Messenger of Allah ﷺ showed us one day before (the actual battle) the place of death of the people (participating) in (the Battle) of Badr and he was saying: This would be the place of death of so and so tomorrow, if Allah wills. Sayyidina Umar (RA) said: By Him Who sent him with truth, they did not miss the places (of their death) which Messenger of Allah ﷺ had pointed for them. Then they were all thrown in a well one after another. Messenger of Allah ﷺ then went to them and said: O, so and so, the son of so and so; O so and so, the son of so and so, have you found correct what Allah and His Messenger ﷺ had promised you? I have, however, found absolutely true what Allah had promised with me. Sayyidina Umar (RA) said: Messenger of Allah ﷺ, how are you talking with the bodies without soul in them. Thereupon he said: You cannot hear more distinctly than (their hearing) of what I say, but with this exception that they have not power to make any reply.⁹

Global Moonsighting

Global moonsighting in the context of our discussion means adopting the sighting of the crescent from anywhere on the globe. This issue of trying to adopt and apply moonsighting of any location on earth to any other location is causing disunity and confusion amongst the masses. We have therefore, decided to elaborate and elucidate on the matter in some detail. The following *Athar* from Sayyiduna Ibn Abbas (RA) negates this concept so we will record it first and then have a discussion:

Kuraib (RA) reported that Umm Fadl (RA) [daughter of Harith] sent him (Fadl, i.e. her son) to Sayyidina Mu'awiya (RA) in Syria. I (Fadl) arrived in Syria, and did the needful for her. It was there in Syria that the month of Ramadhān commenced. I saw the new moon (of Ramadhān) on Friday. I then came back to Medina at the end of the month. Sayyidina Abdullah Ibn 'Abbas (RA) asked me (about the new moon of

⁹ Muslim

Ramadhān) and said: When did you see it? I said.: We saw it on the night of Friday. He said: (Did) you see it yourself? -I said: Yes, and the people also saw it and they observed fast and Mu'awiya also observed fast, whereupon he said: But we saw it on Saturday night. So we would continue to observe fast till we complete thirty (days) or we see it (the new moon of Shawwal). I said: Is the sighting of the moon by Mu'awiya not valid for you? He said: No; this is how the Messenger of Allah ﷺ has commanded us. Yahya b. Yahya was in doubt (whether the word used in the narration by Kuraib) was Naktafi or Taktafi.¹⁰

We evaluated the concept of global moonsighting from the various schools of thoughts within normative Islam. Superficially, there is support for global moonsighting within the *Hanafi*¹¹ school of jurisprudence. *Hanafi* legal rulings are divided into distinct categories which are utilized by jurists (*fuqahā*) when issuing rulings and identifying superior opinions in case of apparent contradiction. *Ibn 'Abidin*¹² (RA) mentions three categories of rulings in his *Sharh 'Uqud Rasm al-Mufti* and the introduction to his *Radd al-Muhtar*¹³. These are as follows:

1. **Zahir al-Riwayah**: Also called the *Usul* or *Masa'il al-Usul*, this collection of the rulings of the imams of the madhhab is contained in six books of *Imam Muhammad ibn al-Hasan al-Shaybani*¹⁴ (RA)
2. **Nawadir al-Riwayah**: The rulings of this category are those, which are not transmitted in the above-mentioned six books of the *Zahir al-Riwayah* but, like the rulings in them, are also attributed to the early imams of the *Hanafi* School.
3. **Fatawa**: Also called *Nawazil* or *Waqi'at*, these legal rulings are those that were derived by later *Hanafi* scholars based on enquiries for which no rulings existed in the first two categories.

However, after extensive research, we found that there are limitations to adopting global moonsighting. There are also practical and astronomical limitations to literal

¹⁰ Muslim

¹¹ The Hanafi school is one of the four religious Sunni Islamic schools of jurisprudence (fiqh). It is named after the scholar Abū Ḥanīfa an-Nu'mān ibn Thābit (d. 767) (may Āllāh be pleased with him)

¹² Muhammad Amin Ibn Abidin (1198–1252 AH / 1783–1836 AD) also known as Imam Ibn Abidin ash-shami was a prominent Islamic scholar and Jurist who lived in the city of Damascus in Syria during the Ottoman era.

¹³ *Sharh 'Uqud Rasm al-Mufti* 46, *Radd al-Muhtar* 1:37, both from *Misbah* 1:297 1

¹⁴ Muḥammad ibn al-Ḥasan al-Shaybānī (749/50 – 805) (may Āllāh be pleased with him), an outstanding Jurist and student of Abū Ḥanīfa an-Nu'mān ibn Thābit (d. 767) (may Āllāh be pleased with him)

the interpretation and adoption of global moonsighting in Britain. We summarise some of our findings as follows:

1. There is research and evidence to suggest that the position of adopting global moonsighting is not *Zahir al-Riwayah* within the *Hanafi* School. It should be noted that it is famously quoted and mentioned as being *Zahir al-Riwayah* in many authoritative books of the *Hanafi* school such as *Baḥr al-rā'iq*¹⁵.
2. Even if we consider the opinion of global moonsighting to be *Zahir al-Riwayah*, the practical implementation of this opinion is limited to how far news could spread using (older) methods. Some of the methods mentioned in the books of *Hanafi* School are lighting up lamps, firing of cannons or sending fast riders to spread the news. When we consider the methods employed, we conclude that news could not have been spread (very) far. Thus, when the opinion of the *Hanafi* School is considered which disregards differences in the horizon between *Bilāād* (cities), we find that they are referring to *Bilāād* (cities) which were much closer together. The *Hanafi* School is not advising Muslims to disregard differences in the horizon between *Bilāād* (cities) of Jakarta (Indonesia) and Rabat (Morocco) which are physically over 12,000 kilometres apart.

¹⁵ Commentary of *Kanz al-daqa'iq* authored by Imam Abu Nujaym may Āllāh be pleased with him)

Start Location	End Location	Distance Unit
Jakarta, Indonesia	Rabat, Rabat-Sale-Zemmour-	<input checked="" type="radio"/> km <input type="radio"/> miles <input type="radio"/> meters
Calculate		

✈️ 12586 km
🚗 not possible

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3. The *Hanafi* School stipulates and enforces strict guidelines on how the testimonies of moonsighting are to be (imported and) adopted from a foreign location. It is not just a matter of verifying the authenticity of sighting (using astronomical data) and then getting the news from the Internet or even by calling the relevant authorities on the phone. The *Hanafi* School makes a legal distinction between news and testimony (of sighting) and sets guidelines on the transmission of the testimony.
4. Sunset is much later in countries and locations west of United Kingdom. There is potentially a 4 hour time difference with Santiago (Chile) or a 5 hour time difference with the east coast of United states. The later sunset makes it administratively impossible to notify and alert close to 3 million British Muslims for the months of *Ramadhān* and Shawwāl. When we move further west i.e. California, Hawaii the time difference is even more pronounced so some limits have to be placed and this is sufficient (practical) proof that there are limitations to this “global moonsighting” even when taken on face value.
5. Scientifically, accepting the validity of global moonsighting means accepting that the Earth is flat! Imagine that the earth is flat, when the sun rises or the (new) crescent appears the light will reach all areas of the earth at the same

time (because of the flat structure) simultaneously. We know that the Earth is not flat and we have time zones and datelines. We also know that sunrise (and sunset) are not simultaneous on earth. We also know that moonrise (and moonset) are also not simultaneous on earth. Thus adopting the sighting of the crescent from any location on earth is scientifically invalid.

6. Overwhelming majority of *Hanafi* scholars today do not follow global moonsighting. India, Pakistan, Afghanistan and Bangladesh and the Muslims resident in those areas compromise an overwhelming majority of Muslims who follow the *Hanafi* school of thought and they all follow (local) sighting of their country and not even each other. Muslims of Lahore or Delhi who are a mere few hundreds kilometres apart or on opposite sides of Pakistan/Afghanistan border who are related and freely travel have their own (local) moonsighting system.
7. Muslims in South Africa also follow their own (local) moonsighting system.

In today's connected world it is very simple for these countries to contact each other and have a united global moonsighting system. It is particularly simple to setup for those who follow the *Deobandi Maslak* to simply unite upon the moonsighting of *Darul-uloom* Deoband but it does not happen. All of these countries should opt to follow their own (local) moonsighting system instead of a global moonsighting system despite ease and speed of communication. Regional sighting is a form where many localities are banded together to form a region and Moonsighting is exclusively taken from within the (designated) region.

The strongest position in *Islām* is for Muslims to sight the moon at their (respective) location. When there are specific and local problems with moonsighting due to weather or geographical conditions such as in Britain or Panama, regional sighting can be relied upon. Research needs to be done about countries which have a 12 monthly moonsighting system with close proximity to sunrise/sunset times and then their sighting can be used. In countries such as South Africa where weather and geography does not pose a problem, even regional sighting is not needed and not adopted.

Chapter 5: Actions during *Ramadhān*

Who is obligated to Fast?

All healthy, resident, sane and pubescent Muslims are obligated to fast during the month of *Ramadhān*.

Who is exempt from Fasting?

There are several categories of Muslim who are exempt from fasting during *Ramadhān* and the exemptions are as follows:

The Sick

Those who are not healthy during *Ramadhān* are exempt from fasting. They need to make up each missed fast when they regain their health.

...So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up].¹⁶

The Traveller

¹⁶ AL-QUR'ĀN [2:184]

Those who are travelling during *Ramadhān* are also exempt from fasting. They also need to make up each missed fast when they are no longer travelling.

...So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up].¹⁷

A traveller in Islamic law is the person who has travelled 55 miles away from their residence. When this person makes an intention to stay for more than fourteen (14) days, he ceases to be classed as a traveller.

Sayyiduna Ibn Abbas (RA) and Sayyiduna Ibn Umar (RA) used to shorten the prayer and open their fast at a journey of 4 Burd and it was 16 Farsakh.¹⁸

It is critical for the person to make the intention for travelling as merely covering distance will not suffice for the person to be classed as a traveller.

Sayyiduna Umar bin Al-Khattab (RA) reported: The Messenger of Allah ﷺ said, "The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allah ﷻ and His Apostle ﷺ, then his emigration was for Allah ﷻ and His Apostle ﷺ. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for." ¹⁹

A person becomes a traveller in Islamic law when the conditions described above are met and he exits his city limits. He then ceases to be a traveller when he re-enters his city limits.

Sayyiduna Anas (RA) reported: The Messenger of Allah ﷺ offered four Rakat of the Dhohar prayer in Medina and two Rakat of the 'Asr prayer in Dhul-Hulaifa and I heard them (the companions of the Prophet) reciting Talbiya together loudly to the extent of shouting.²⁰

Dhul-Hulaifa is outside the city limits of Medina.

¹⁷ AL-QUR'ĀN [2:184]

¹⁸ Bukhari

¹⁹ Bukhari

²⁰ Bukhari

The Menstruating Women & Lochia

Those who are menstruating or have post-partum bleeding or lochia during *Ramadhān* are also exempt from fasting. They also need to make up each missed fast when they have attained purity.

*Sayyida Aisha (RA) reported that "We passed through this (period of menstruation), and we were ordered to complete the fasts (later), but were not ordered to complete the prayers."*²¹

If the bleeding starts in the middle of the fast during *Ramadhān*, the fast breaks but the woman is discouraged from openly eating and drinking. There is no penalty for the broken fast and just a single fast will need to be made up after *Ramadhān*.

Prepubescent Child and (severe) special Needs

There is no obligation to fast on a prepubescent child or the one who has (severe) special needs and they are exempt from fasting.

*Sayyiduna Ali (RA) reported: The Messenger of Allah ﷺ said, " The Pen has been lifted from three: from the insane person who has no control over his reason until he recovers, from the sleeper until he wakes up, and from the child until he reaches puberty."*²²

Pregnant and breastfeeding women

There is no obligation to fast on women who are breastfeeding or are pregnant and they will be discouraged to fast if it endangers the child. They will be required to make up the missed fasts of *Ramadhān* afterwards.

²¹ Bukhari

²² Abu Dawud

Sayyiduna Abdullah Ibn Abbas (RA) said: The verse concerning the payment of ransom stands valid for pregnant and suckling women.²³

Old (and physically) weak individuals

There is no obligation to fast on Muslims who have become old and physically unable to fast. They will be required to make up the missed fasts of *Ramadhān* if they recover their health. If the illness is permanent and/or terminal and there is no hope of recovery, they must pay *Fidya* for each missed fast. The value of *Fidya* is the same as *Sadqat al-fitr/Fitrānā*.

Sayyiduna Abdullah Ibn Abbas (RA) while explaining the verse " And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]²⁴ said: This was a concession granted to the aged man and woman who were able to keep fast; they were allowed to leave the fast and instead feed an indigent person for each fast; (and a concession) to pregnant and suckling woman when they apprehended harm (to themselves).²⁵

When does Fast begin and end?

Fasting for *Ramadhān* begins at true dawn (*As-Subh- Sadiq*) and ends at sunset

And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset. ²⁶

What is True dawn (*As-Subh- Sadiq*) and how is it calculated?

²³ Abu Dawud

²⁴ AL-QUR'ĀN [2:184]

²⁵ Abu Dawud

²⁶ AL-QUR'ĀN [2:187]

It is the opinion of overwhelming majority of scholars that true dawn (*As-Subh-Sadiq*) occurs at 18 degrees²⁷. This can be calculated by using any computer program or Royal Greenwich Observatory²⁸. The method for calculating these times in computer programs and apps is depicted in three (3) ways, which mean the same thing:

1. Astronomical twilight
2. Sun's depression at 18° 00'
3. University of Islamic Sciences, Karachi, Pakistan

Persistent Twilight in UK?

During certain months in high latitude countries such as United Kingdom, the sun does not reach 18 degrees and the computer program will display an error. Either of the following two methods can be used during the days when the 18 degree time for true dawn (*As-Subh- Sadiq*) is not available:

1. *Nisfal-Layl* (Half the Night): In this method, the whole night (meaning the time between sunset and sunrise) will be divided into two parts. The first part is for *Maghrib* and *Isha* (further divide this part into two, one part for *Maghrib* whilst the other part is for *Isha*) and the second part is for true dawn (*As-Subh-Sadiq*). This is the opposite of when *Dhohar* starts e.g. if *Dhohar* starts at 13:15 then *Nisfal-Layl* that day will be at 01:15 at night. This position is preferred.
2. *Aqrabul-Ayyam* (Last day): Meaning the last day true dawn (*As-Subh- Sadiq*) occurred when the sun went 18 degrees below the horizon, use that time for all the days that the true dawn (*As-Subh- Sadiq*) does not occur.

Either of the methods is acceptable, provided that only one method is used throughout the month of *Ramadhān* and these methods are ceased when the 18 degree time for true dawn (*As-Subh- Sadiq*) becomes available.

²⁷ [Scholarly Consensus: Fai'r begins at 18 degrees](#)

²⁸ [Her Majesty's Nautical Almanac Office](#)

Suhoor (predawn Meal)

Fasting during *Ramadhān* begins by eating a pre-dawn meal and this is highly recommended and virtuous.

Sayyiduna Anas (RA) reported that the Messenger of Allah ﷺ said, "Take Suhur (predawn meal) as there is a blessing in it." ²⁹

Muslims are encouraged to eat/drink at this blessed time, even if it is to take a sip of water.

Sayyiduna Abdullah Ibn Umar (RA) reported that the Messenger of Allah ﷺ said, "Partake of Suhur (predawn meal) even if it is a sip of water." ³⁰

Fasting when Suhoor (predawn Meal) is missed?

Suhoor (predawn Meal) is highly recommended and strongly recommended but it is not a condition for fasting.

If a person missed this (blessed) time and woke up when the time for fasting has already started, they are obligated to fast. However, they would miss the blessings of eating the *Suhoor* (predawn Meal).

Intention for Fasting

Fasting during *Ramadhān* just like any other action in *Islām*, it is only valid with an intention.

Sayyiduna Umar bin Al-Khattab (RA) reported: The Messenger of Allah ﷺ said, "The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allah ﷻ and His Apostle ﷺ, then his emigration was for Allah ﷻ and His Apostle ﷺ. And whoever

²⁹ Bukhari

³⁰ Bukhari

emigrated for worldly benefits or for a woman to marry, his emigration was for what *he emigrated for.*" ³¹

However intention is not a verbal utterance and it is made within the heart. It is inconceivable that a person can fast without making an intention. Waking up to partake in *Suhoor* (predawn Meal) counts as the intention.

There is no requirement to verbally make an intention.

Opening the Fast quickly

Fasting during *Ramadhān* ends at sunset.

And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset. ³²

Muslims are encouraged to open the fast quickly; immediately after sunset. Delays in opening the fast is discouraged and disliked.

*Sayyiduna Abu Darda (RA) reported that the Messenger of Allah ﷺ said, "Three things are from the characteristics of the prophet hood. To hasten to open the fast, to delay Suhoor (predawn meal) and to place the right hand over the left hand in Salah (prayers)"*³³

Opening the Fast with dates/water

Muslims are encouraged to open the fast with dates or with water before consuming any other (permissible) food or drink.

Sayyiduna Anas (RA) reported that The Messenger of Allah ﷺ would break the fast with fresh dates before performing Salah. If there were no fresh dates then (he would break the fast) with dried dates, and if there were no dried dates then he would take a few sips of water."³⁴

³¹ Bukhari

³² AL-QUR'ĀN [2:187]

³³ Tabarani

³⁴ Tirmidhi

Sexual Intercourse during Rāmādhān?

Engaging in Sexual intercourse during the day while fasting invalidates the fast and obligates a penalty in addition to making up for the missed fast. Engaging in sexual relations during the night when the fast has completed is permitted.

It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. ³⁵

Kaffārah (expiation) for breaking a Fast of Rāmādhān?

Deliberate and intentional breaking of the fast during *Ramadhān* obligates and necessitates *Kaffārah* (expiation).

The *Kaffārah* (expiation) for a broken fast, which is in addition to making up the fast for the missed day is sixty consecutive days. If the sixty days is interrupted without a legitimate Shar'ī reason, then one has to recommence the sixty days.

If one is unable to fast the sixty days for a legitimate Shar'ī reason e.g., old age or a chronic illness that makes fasting very hard then the person can do one of the following:

1. Feed sixty poor people two full meals a day
2. Feed one poor person two meals a day for sixty days
3. Give sixty poor people designated amount of wheat, flour, fine flour or its value in cash or feed one poor person for sixty days.
4. Give sixty poor people designated amount of dry dates, barley or its value in cash or feed one poor person for sixty days

Fidya (Penalty) for missing Fasts of Rāmādhān?

³⁵ AL-QUR'ĀN [2:187]

If a person is ill to such an extent that they are unable to fast, they are excused from fasting. The extent and degrees of qualifying illness will need to be determined by a competent Mufti who may consult the patient's [physician. When they recover from illness, they will be expected to make *Qadha* i.e. make up the missed fasts. If the illness is permanent and/or terminal and there is no hope of recovery, they must pay *Fidya* for each missed fast. The value of *Fidya* is the same as *Fitrana*.

If the reason for missing the fasts is removed (i.e. the person recovers) it will not be permissible to pay *Fidya* and *Qadha* of the missed fasts needs to be done. If the person is near death and unable to make *Qadha* (of the missed fasts), it will be obligatory to make a will for the *Fidya* to be paid for the missed fasts. It is sinful to not make a will for *Fidya* to be paid for the missed fasts.

If after giving the *Fidya*, the person recovers and regains enough strength to fast then they will be expected to make *Qadha* i.e. make up the missed fasts. The *Fidya* given will be counted as *Nafil* (optional charity) and will be a means of rewards since the fasts have been made up. *Fidya* must be given during Ramadhān but the person has the choice to give it in the beginning of the month or can give it altogether in the end.

Sayyiduna Abdullah Ibn Umar reported that the Messenger of Allah ﷺ enjoined the payment of one Saa' of dates or one Saa' of barley as Zakat-ul-fitr on every Muslim slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the 'Eid prayer.³⁶

Sayyiduna Abdullah Ibn Umar reported that the Messenger of Allah ﷺ instructed us to give Sadqat al-fitr of one Saa' of dates or one Saa' of barley. Abdullah Ibn 'Umar (RA) mentions that the Sahabah later gave two mud (½ Sa') of wheat in place of dates and barley³⁷

The actual amounts are discussed in a later chapter.

³⁶ Bukhari

³⁷ Bukhari

Actions which do not break the Fast

The following actions do not violate or break the fast since either one of the requirements of fasting is not broken or they are done forgetfully and by mistake.

Involuntary/Unintentional Vomiting (less than mouthful)

Involuntary and unintentional vomiting does not invalidate the fast provided that it is less than a mouthful.

Sayyiduna Abu Sa’eed Al-Khudri (RA) narrated that the Messenger of Allah ﷺ said, “Three things do not break the fast of the fasting person: Cupping, vomiting, and the wet dream.”³⁸

Wet dream

A wet dream does not invalidate the fast.

Sayyiduna Abu Sa’eed Al-Khudri (RA) narrated that the Messenger of Allah ﷺ said, “Three things do not break the fast of the fasting person: Cupping, vomiting, and the wet dream.”³⁹

Forgetfully Eating/Drinking

Eating/drinking forgetfully and by mistake does not break the fast.

³⁸ Tirmidhi

³⁹ Tirmidhi

Sayyiduna Abu Hurairah (RA) reported: The Messenger of Allah ﷺ said, " Whoever forgets he is fasting and eats or drinks, let him complete his fast for it is Allah ﷻ who has fed him and given him to drink."⁴⁰

Tasting Food

Tasting of food does not invalidate the food. However, it is disliked to do so without any real need or necessity.

Sayyiduna Ibn Abbas (RA) narrated that that tasting food from the pots or meals it does not break the fast.⁴¹

Backbiting

Backbiting is a detestable habit and should be avoided at all times. It is particularly heinous to backbite while in the state of fasting but it does not break the fast. It is feared that the reward of fasting may be diminished due to backbiting.

Sayyiduna Ubaid (RA) narrates that two women were once fasting during the lifetime of the Messenger of Allah ﷺ and they almost died of thirst. This was mentioned to the Messenger of Allah ﷺ but he turned away from (allowing) them (to break the fast). Then they were mentioned to him again, so he called for them and ordered them to vomit, i.e. throw up, what was in their stomachs. So they both vomited and filled up a bowl with puss, blood and pieces of flesh. Then the Messenger of Allah ﷺ said: 'These two fasted by refraining from what Allah ﷻ made lawful for them. but they broke their fast by doing what Allah ﷻ made unlawful for them. One of them sat with the other and they began to eat from the flesh of people.'⁴²

Swallowing Saliva/Spit

⁴⁰ Bukhari

⁴¹ Bukhari

⁴² Ahmed

There is no evidence to suggest that swallowing saliva breaks the fast.

However, it is disliked to deliberately gather saliva and then swallow it in order to quench the thirst.⁴³

Taking Showers/Pouring Water

Taking a bath or a shower or pouring water over one's head either due to the heat or on account of being thirsty does not break the fast.

*Sayyiduna Abu Bakr (RA) reported: A man who narrated his tradition to me said: I have seen the Messenger of Allah ﷺ in al-Arj pouring water over his head while he was fasting, either because of thirst or because of heat.*⁴⁴

Kissing/Embracing

Kissing/Embracing one's spouse does not break the fast provided that it does not lead to intercourse or emission of bodily fluids. If there is a danger that a fasting person may not be able to control their desires then it is forbidden for them to engage in kissing/embracing.

*Sayyida Aisha (RA) reported that the Messenger of Allah ﷺ used to kiss and embrace while he was fasting, but he was the one of you who had most control over his desire.*⁴⁵

Perfume/Fragrance

⁴³ <https://islamqa.org/hanafi/daruliftaa/8439>

⁴⁴ Abu Dawud

⁴⁵ Abu Dawud

Application of perfume or fragrance and smelling of it does not break the fast. ⁴⁶

Ear Drops

It is the verdict of Mufti Rafi Usmani (HA) based on the research of ENT specialists that application of ear drops will not break the fast. ⁴⁷

Eye Drops and Contact Lenses

Application of Eye drops⁴⁸ or wearing of contact lenses ⁴⁹ does not break the fast.

Khol/Surma

Application of Kohl/Surma does not invalidate the fast.

Using *Miswāk*

It is desirable to use the *Miswāk* while fasting and it does not break the fast⁵⁰.

Using Toothpaste

⁴⁶ http://askimam.org/public/question_detail/29665

⁴⁷ http://www.askimam.org/public/question_detail/26192

⁴⁸ http://www.askimam.org/public/question_detail/21499

⁴⁹ http://www.askimam.org/public/question_detail/26192

⁵⁰ http://www.askimam.org/public/question_detail/21429

It is disliked to use the toothpaste while fasting due to the danger of the toothpaste being swallowed and consequently invalidating the fast. It is desirable to use the *Miswāk* while fasting.⁵¹

Using Lip balm

There is no evidence to suggest that the application of lip balm externally to the lips without the contents being swallowed or going down the throat invalidates the fast.

Dental Work

Provided that the water/blood or any of the liquids do not go down the throat, the fast is not invalidated. It is advised to be cautious and schedule the appointments outside of the fasting hours.⁵²

Injections

Injections do not invalidate the fast.⁵³

Blood Tests

Blood tests do not invalidate the fast.⁵⁴

Insulin

⁵¹ http://www.askimam.org/public/question_detail/17106

⁵² http://www.askimam.org/public/question_detail/18982

⁵³ http://askimam.org/public/question_detail/29418

⁵⁴ http://www.askimam.org/public/question_detail/18287

Taking of insulin does not invalidate the fast, as long as it is not injected into the stomach. However, we advise patients who are diabetic to seek medical advice before fasting.⁵⁵

Fertility Test/Vaginal Ultrasound/Vaginal Instrumentation

If there is nothing inserted into the vagina (directly), regular fertility tests or vaginal ultrasounds will not invalidate the fast.⁵⁶ If this procedure is carried out under anaesthesia other factors may need to be considered.

Cupping

Cupping does not invalidate the fast. It is advised to avoid cupping if the person becomes weaker due to cupping thus becoming unable to fast.

*Sayyiduna Ibn Abbas (RA) reported the Messenger of Allah ﷺ was cupped while he was fasting.*⁵⁷

Nicotine Patches

Application of Nicotine patches will not invalidate the fast.⁵⁸

Angiography

⁵⁵ http://www.askimam.org/public/question_detail/18287

⁵⁶ http://askimam.org/public/question_detail/13051.html

⁵⁷ Bukhari

⁵⁸ http://www.askimam.org/public/question_detail/17111

Angiography will not break the fast.⁵⁹

Urinary Catheter

Insertion of the urinary catheter will not break the fast.⁶⁰

Local Anaesthetic

Application of local anaesthetic will not break the fast.⁶¹

Acupuncture/Acupressure

Acupuncture or Acupressure treatment will not invalidate the fast.

(in situ) Tracheostomy

In Situ Tracheostomy when carried out by itself will not break the fast but since it is usually carried under general anaesthetic the sedation mechanism, process and the fluids used will need to be considered, caution is advised.⁶²

IV Cannula/Central or Arterial Line

⁵⁹ <https://www.nhs.uk/conditions/angiography/what-happens/>

⁶⁰ <https://www.nhs.uk/conditions/urinary-catheters/>

⁶¹ <https://www.nhs.uk/conditions/local-anaesthesia/>

⁶² <https://www.nhs.uk/conditions/Tracheostomy/>

There are other factors with the treatment such as IV fluids etc which will need to be considered but the procedure (itself) will not invalidate the fast.⁶³

Local/Regional Anaesthesia Block

There are other factors with the treatment such as IV fluids etc which will need to be considered but the procedure (itself) will not invalidate the fast.⁶⁴

Tissue Biopsy

In general, a tissue biopsy will not invalidate the fast. However, if there is biopsy of the respiratory tract it will require lubrication of the respiratory tract which will break the fast.⁶⁵

Lumbar Puncture

Lumbar puncture will not invalidate the fast.⁶⁶

Blood Donation

Blood donation does not invalidate the fast but caution is advised because a person may become physically weak after donation of blood.⁶⁷

Intraoral Injection

⁶³ <https://www.gosh.nhs.uk/teenagers/your-condition/tests-and-treatments/intravenous-iv-cannula>

⁶⁴ https://en.wikipedia.org/wiki/Local_anesthetic_nerve_block

⁶⁵ <https://www.nhs.uk/conditions/biopsy/>

⁶⁶ <https://www.nhs.uk/conditions/lumbar-puncture/>

⁶⁷ <https://www.blood.co.uk/the-donation-process/>

Intraoral injection during your dental exam will not invalidate the fast provided that no liquid passes down the throat during the procedure.⁶⁸

Sublingual/Buccal/Labial

Sublingual⁶⁹, buccal⁷⁰ or labial⁷¹ administration of medication will not invalidate the fast. However, if the medication passes the throat, fast will be invalidated and it is for this reason it is disliked to take medication sublingually while fasting.

Actions which break the Fast but don't necessitate *Kaffārah* (expiation)

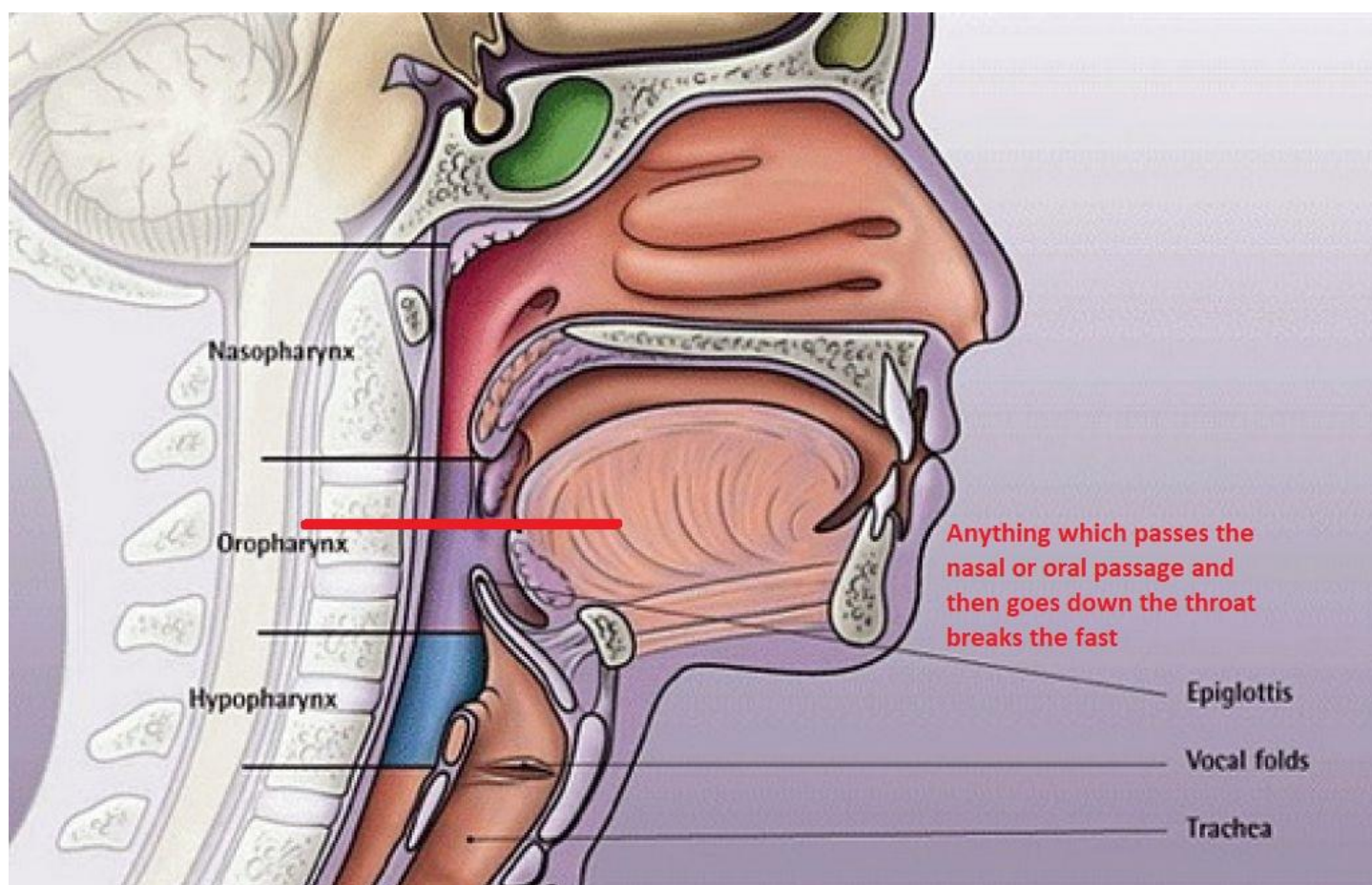
The following actions break the fast but there is no penalty and no *Kaffārah* (expiation) is necessary. The person needs to make up the fast which was broken after *Ramadhān*. Any objects which passes down the throat below will break the fast.

⁶⁸ https://www.animated-teeth.com/tooth_extractions/a-do-dental-injections-hurt.htm

⁶⁹ https://en.wikipedia.org/wiki/Sublingual_administration

⁷⁰ <https://www.healthline.com/health/sublingual-and-buccal-medication-administration>

⁷¹ https://en.wikipedia.org/wiki/Sublabial_administration



Asthma Inhalers/Nasal Sprays

Using the Asthma Inhaler will invalidate the fast because the medicine will go down the throat. If the medicine used in the Nasal spray goes down the throat, it will also invalidate the fast. Modern asthma inhalers are gaseous based and will still invalidate the fast because the medicine still has to travel down the throat (albeit it goes down the respiratory tract instead of the digestive tract). However, only the fast which has been broken due to the application of asthma inhaler or the Nasal spray will need to be made up and no *Kaffārah* (expiation) will be necessary.⁷²

Enema

⁷² http://www.askimam.org/public/question_detail/21816

Insertion of an enema or any other object into the anus for medical reasons invalidates the fast. However, only the fast which has been broken will need to be made up and no *Kaffārah* (expiation) will be necessary. ⁷³

Tampons or Vaginal Insertion

Insertion of a tampon, medicine, water or anything else into the anus or internal part of a female's vagina invalidates the fast. However, only the fast which has been broken will need to be made up and no *Kaffārah* (expiation) will be necessary. ⁷⁴

Gastroscopy

Gastroscopy usually includes numbing the throat with an anaesthetic and it will invalidate the fast. ⁷⁵

Endoscopy/Laparoscopy

Endoscopy/Laparoscopy usually includes the usage of a local anaesthetic and it will invalidate the fast. ⁷⁶ Wireless endoscopy includes swallowing a capsule which will also invalidate the fast. However, only the fast which has been broken will need to be made up and no *Kaffārah* (expiation) will be necessary.

Cervical Smear/Vaginal Exam

⁷³ http://www.askimam.org/public/question_detail/18278

⁷⁴ <http://islamqa.org/hanafi/daruliftaa/8354>

⁷⁵ <https://www.nhs.uk/conditions/gastroscopy/>

⁷⁶ <https://www.nhs.uk/conditions/endoscopy/>

Cervical smear usually includes the usage of lubricant gel and it will invalidate the fast. If the equipment is inserted and withdrawn with some discharge and it is reinserted, it will also break the fast. However, only the fast which has been broken will need to be made up and no *Kaffārah* (expiation) will be necessary⁷⁷. It is the lubricant and the moisture which is the cause of the fast being invalidated.

Gingivitis/Bleeding of the Gums

If the bleeding of the gum is to such an extent that the blood was more than the saliva and it is swallowed, the fast will be invalidated.⁷⁸ It is advised to spit out the saliva and it will not invalidate the fast. If the blood was less than the saliva and saliva was swallowed but the person felt the taste of the blood, it will also invalidate the fast. However, only the fast which has been broken will need to be made up and no *Kaffārah* (expiation) will be necessary.

Instrumentation of Respiratory Tract

Since this involves lubrication and the fluid is certain to pass the throat, it will invalidate the fast. However, only the fast which has been broken will need to be made up and no *Kaffārah* (expiation) will be necessary.

Instrumentation of Gastrointestinal Tract

Since this involves lubrication and the fluid is certain to reach the stomach, it will invalidate the fast. However, only the fast which has been broken will need to be made up and no *Kaffārah* (expiation) will be necessary.

⁷⁷ <https://www.nhs.uk/conditions/cervical-screening/>

⁷⁸ <https://www.nhs.uk/conditions/gum-disease/>

Sperm Collection for medical Exam/IVF

Since this means ejaculation by means of physical stimulation, it will invalidate the fast. However, only the fast which has been broken will need to be made up and no *Kaffārah* (expiation) will be necessary.

Periods

There is unanimous opinion that start of periods will break the fast. However, only the fast which has been broken will need to be made up and no *Kaffārah* (expiation) will be necessary.

Involuntary/Unintentional Vomiting (more than mouthful)

In the *Hanafi*⁷⁹ School of jurisprudence, involuntary/unintentional vomiting which is more than a mouthful invalidates the fast. However, only the fast which has been broken will need to be made up and no *Kaffārah* (expiation) will be necessary.

Ejaculation after Masturbation

Ejaculation after masturbation invalidates the fast⁸⁰. However, only the fast which has been broken due to the will need to be made up and no *Kaffārah* (expiation) will be necessary.

⁷⁹ The Hanafi school is one of the four religious Sunni Islamic schools of jurisprudence (fiqh).It is named after the scholar Abū Ḥanīfa an-Nu'mān ibn Thābit (d. 767) (may Āllāh be pleased with him)

⁸⁰ http://www.askimam.org/public/question_detail/18995

Actions which break the Fast and necessitate *Kaffārah* (expiation)

The following actions break the fast and necessitate *Kaffārah* (expiation). The person needs to make up the fast which was broken after *Ramadhān*.

The *Kaffārah* (expiation) for a broken fast, which is in addition to making up the fast for the missed day is sixty consecutive days. If the sixty days is interrupted without a legitimate Shar'ī reason, then one has to recommence the sixty days. The *Kaffārah* (expiation) only applies to fasts of *Ramadhān*.

Deliberate Eating/Drinking

Eating and/or drinking deliberately and with intention will invalidate the fast and *Qādhā* (*making up the missed fast*) and *Kaffārah* (expiation) will both become necessary.

Sexual Intercourse

Engaging in a sexual intercourse while fasting will invalidate the fast and *Qādhā* (*making up the missed fast*) and *Kaffārah* (expiation) will both become necessary.

Chapter 6: *Tārāweeh*

Tārāweeh Sālāh is a noble and blessed *Sunnah* and several aspects of this blessed opportunity to gain rewards needs to be discussed. It is the 20 (extra) *Rākāāt* which are prayed during *Ramadhān* after the Isha prayers.

Tārāweeh Sālāh is in congregation

The agreement and the consensus of the *Sāhābā* (companions of the Messenger of Allah ﷺ) regarding *Tārāweeh* prayers was that it is prayed in congregation.

*Sayyiduna 'Abdur Rahman bin 'Abdul Qari (RA) said, "I went out in the company of Sayyiduna 'Umar bin Al-Khattab (RA) one night in Ramadhān to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, 'Umar (RA) said, 'In my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubai bin Ka'b (RA). Then on another night I went again in his company and the people were praying behind their reciter. On that, 'Umar (RA) remarked, 'What an excellent Bid'a (i.e. innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night."*⁸¹

Start and end with the *Imām*

⁸¹ Bukhari

The principle is to start the *Tārāweeh* prayers with the *Imām* and then complete it with the *Imām*.

*Sayyiduna Abu Dharr (RA) narrates We fasted with the Messenger of Allah ﷺ during Ramadhān, but he ﷺ did not make us get up at night for prayer at any time during the month till seven nights remained; then he ﷺ made us get up for prayer till a third of the night had passed. When the sixth remaining night came, he ﷺ did not make us get up for prayer. When the fifth remaining night came, he ﷺ made us stand in prayer till a half of the night had gone. So I said: Apostle of Allah ﷺ, I wish you ﷺ had led us in supererogatory prayers during the whole of tonight. He ﷺ said: When a man prays with an imam till he goes he is reckoned as having spent a whole night in prayer. On the fourth remaining night he ﷺ did not make us get up. When the third remaining night came, he ﷺ gathered his family, his wives, and the people and prayed with us till we were afraid we should miss the falah (success). I said: What is falah? He said: The meal before daybreak. Then he ﷺ did not make us get up for prayer during the remainder of the month."*⁸²

Rākāāt of Tārāweeh Sālāh

There is consensus of opinion amongst Muslims that *Tārāweeh Sālāh* is 20 *Rākāāt*.

*It was narrated that Sayyiduna Saa'ib ibn Yazeed (RA) said: Sayyiduna 'Umar ibn al-Khattaab (RA) gathered the people together in Ramadhān to be led by Ubayy ibn Ka'b (RA) and Tameem al-Daari (RA) in praying twenty-one rak'ahs, and they used to recite hundreds of verses, and they dispersed before dawn broke.*⁸³

⁸² Abu Dawud

⁸³ Abu Dawud

There is no evidence that Messenger of Allah ﷺ restricted his *Tārāweeh Sālāh* to 8 *Rākāāt*, rather there is evidence to the contrary that he ﷺ prayed 20 *Rākāāt*.

*Sayyiduna Jabir (RA) reported that the Messenger of Allah ﷺ emerged at night in Ramadhān and prayed with people 24 Rākāāt."*⁸⁴

⁸⁴ Al Mashyakha Al Baghdadiya

Chapter 7: Last 10 days of *Ramadhān*

Lāylātul Qad'r (Night of Power)

The last 10 days of *Ramadhān* are particularly special and blessed.

Sayyida Aisha (RA) reported that with the start of the last ten days of *Ramadhān*, the *Messenger of Allah* ﷺ used to tighten his waist belt (i.e. work harder) and used to pray the whole night, and used to keep his family awake for the prayers.⁸⁵

The night of Power is within the last part of *Ramadhān* and it has been revealed by *Allah* ﷻ that this night is better than a thousand months.

Indeed, We sent the Qur'an down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months. The angels and the Spirit descend therein by permission of their Lord for every matter. Peace it is until the emergence of dawn.⁸⁶

This night is found in any of the last odd nights of *Ramadhān* i.e. 21st, 23rd, 25th, 27th or 29th night.

Sayyiduna Abu Saeed Khudri (RA) narrated the *Messenger of Allah* ﷺ used to practice 'Itikāf in the middle ten days of *Ramadhān* and once he stayed in 'Itikāf till the night of the twenty-first and it was the night in the morning of which he used to come out of his 'Itikāf. The *Messenger of Allah* ﷺ said, "Whoever was in 'Itikāf with me should stay in 'Itikāf for the last ten days, for I was informed (of the date) of the

⁸⁵ Bukhari

⁸⁶ AL-QUR'ĀN 97:1-4

*Night (of Qadr) but I have been caused to forget it. (In the dream) I saw myself prostrating in mud and water in the morning of that night. So, look for it in the last ten nights and in the odd ones of them." It rained that night and the roof of the mosque dribbled as it was made of leaf stalks of date-palms. I saw with my own eyes the mark of mud and water on the forehead of the Prophet (i.e. in the morning of the twenty-first)."*⁸⁷

*Sayyiduna Zirr b. Habaish (RA) reported: I asked Ubayy b. Ka'b (RA) and he replied: Your brother (in faith) Ibn Mas'ud says: He who stands (for the night prayer) throughout the year would find Lailat-ul-Qadr, whereupon he said: May Allah have mercy upon him; (he said these words) with the intention that people might not rely only (on one night), whereas he knew that it (Lailat-ul-Qadr) is in the month of Ramadhān and it is the twenty-seventh night. He then took oath (without making any exception, i. e. without saying In sha Allah) that it was the twenty-seventh night. I said to him: Abu Mundhir, on what ground do you say that? Thereupon he said: By the indication or by the sign which the Messenger of Allah ﷺ gave us, and that is that on that day (the sun) would rise without having any ray in it."*⁸⁸

Sunnah 'Itikāf (Seclusion)

It is a great and noble *Sunnah* of the Messenger of Allah ﷺ to seclude oneself in a Mosque from (before) sunset on the 20th of *Ramadhān* until sunset of the last night of *Ramadhān*. The purpose is to disconnect oneself from the affairs of this world and concentrate on connecting oneself with Allah ﷻ.

*Sayyiduna Abu Saeed Khudri (RA) narrated the Messenger of Allah ﷺ would perform 'Itikāf of the first ten days of Ramadhān, then he would perform 'Itikāf of the second ten days in a Turkish tent, then he would take his head out and say "I performed 'Itikāf of the first ten days looking for this night (night of power), then I performed 'Itikāf of the second ten nights, then I was told that it is in the last ten nights."*⁸⁹

⁸⁷ Bukhari

⁸⁸ Muslim

⁸⁹ Bukhari & Muslim

Sayyiduna Abu Huraira (RA) narrated that the Qur'an would be presented to Messenger of Allah ﷺ once every year. It was presented to him twice the year he passed away and he would perform 'Itikāf for ten days every year and he performed 'Itikāf for twenty days the year he passed away.⁹⁰

'Itikāf is done in a Mosque.

*It is made lawful for you, in the nights of fasts, to have sex with your women. They are apparel for you, and you are apparel for them. Allah knows that you have been betraying yourselves, so He relented towards you and pardoned you. So now you can have sexual intimacy with them and seek what Allah has destined for you and eat and drink until the white thread of the dawn becomes distinct from the black thread; then complete the fast up to the night. But do not have sexual intimacy with them while you are staying in mosques for Itikaf. These are the limits set by Allah, so do not go near them. Thus Allah manifests His signs to the people, so that they may be God-fearing.*⁹¹

'Itikāf starts with the intention and it is compulsory to make the intention. However intention is a matter of the heart and it is not necessary to verbally utter the intention.

Sayyiduna Umar bin Al-Khattab (RA) reported: The Messenger of Allah ﷺ said, "The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allah ﷻ and His Apostle ﷺ, then his emigration was for Allah ﷻ and His Apostle ﷺ. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."⁹²

'Itikāf for Women?

⁹⁰ Bukhari

⁹¹ AL-QUR'ĀN [2:187]

⁹² Bukhari

Women should perform 'Itikāf at home instead of the Mosque.

Sayyida Aisha (RA) reported that the Messenger of Allah ﷺ decided to observe 'Itikāf, he prayed in the morning and then went to the place of his 'Itikāf, and he commanded that a tent should be pitched for him, and it was pitched. He (once) decided to observe 'Itikāf in the last ten days of Ramadhān. Zainab (the wife of the Messenger of Allah ﷺ) commanded that a tent should be pitched for her. It was pitched accordingly. And some other wives of Messenger of Allah ﷺ commanded that tents should be pitched for them too. And they were pitched. When the Messenger of Allah ﷺ offered the morning prayer, he looked and found (so many) tents. Thereupon he said: What is this virtue that these (ladies) have decided to acquire? He commanded his tent to be struck and abandoned 'Itikāf in the month of Ramadhān and postponed it to the first ten days of Shawwal.⁹³

What should be done during 'Itikāf?

The person performing 'Itikāf should confine themselves to the area of 'Itikāf. In the case of men it's the prayer area of the Mosque (not the entire Mosque premises) and in case of women it is the area chosen for 'Itikāf. They should then engage in any act of worship or good actions and even take rest (when needed). They should only move out of the designated 'Itikāf area for fulfilling absolute necessities (toilet, shower etc) and even food should be taken inside the 'Itikāf area. Once the need is fulfilled, the person should come back to the 'Itikāf area. The person should even try to combine many needs in a single trip i.e. they can use the toilet facilities and take an (obligatory *Ghusl*) bath in the same trip. They can exit on the basis of the need to perform Wudhu (even for recitation of the *Qur'an*) so use this opportunity to fulfil multiple needs. If the person exits the designated 'Itikāf area unnecessarily, his or her 'Itikāf will be broken.

It is not permissible for the person in 'Itikāf to exit his or her designated 'Itikāf area and go out for an optional bath. It is permissible for him or her to exit and bring the food (if no one else is available) but the food must be consumed inside the designated 'Itikāf area.

⁹³ Muslim

If the person in *'Itikāf* is dependent on benefits (he or she cannot live without it) then they may go to 'sign on' but must come straight back. To be on the safe side they should do *Qadha* of that one day after *Ramadhān*. If they are not dependent on benefits (i.e. they have enough savings to fulfil their needs) then they cannot go, if they go they will be sinful and their *'Itikāf* will break⁹⁴.

To go out specifically to smoke will render the *'Itikāf* invalid, One should see this as an ideal opportunity to give up this very bad habit viewed by some scholars as *Haraam*.

Nāfilah (optional) *'Itikāf*?

It is permissible to perform *'Itikāf* for a shorter period of time and *Imam Muhammad (RA)* has permitted it even for a period shorter than a day.

Nāfilah (optional) *'Itikāf* can also apply to going for prayers for example, a person can go to the Mosque for one prayer and stay until the next and make intention for this type of *'Itikāf*.

⁹⁴ Fataawa Rahimiya

Chapter 8: *Sadqat al-fitr /Fitrānā*

The purpose of *Sadqat al-fitr (Fiṭrāna)* is purification of the fasts of Ramadhān from obscenities, idle talk, gossip etc.

Sayyiduna Ibn Abbas (RA) reported that the Messenger of Allah ﷺ enjoined Sadqat al-fitr (Fiṭrāna) as a purification for the fasting person from idle and obscene speech, and to feed the poor. Whoever gives it before the prayer, it is zakaat al-fitr, and whoever gives it after the prayer, it is ordinary charity. ⁹⁵

The amount of *Sadqat al-fitr (Fiṭrāna)* is ½ Ṣā or wheat or 1 Ṣā of barley, raisins or dates.

Sayyiduna Ibn Umar (RA) reported that the Messenger of Allah ﷺ enjoined the payment of one Ṣā' of dates or one Ṣā' of barley as Zakat-ul-fitr on every Muslim slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the 'Eid prayer. ⁹⁶

Sayyiduna Ibn Abbas (RA) reported that the Messenger of Allah ﷺ instructed us to give Sadqat al-fitr of one Ṣā' of dates or one Ṣā' of barley. Abdullah Ibn 'Umar mentions that the Sahabah later gave two mud (½ Sa') of wheat in place of dates and barley. ⁹⁷

What is Ṣā?

This matter is differed upon amongst scholars. Māulānā Yusuf Shabbir has collected a number of views in his article⁹⁸. Mufti Amjad Mohammed has conducted a scientific study and his study can also be read⁹⁹.

All of these various views are summarised in the table as follows:

⁹⁵ Abu Dawud

⁹⁶ Bukhari

⁹⁷ Bukhari

⁹⁸ <https://nawaader.files.wordpress.com/2017/05/sadaqat-al-fitr-calculation-for-blackburn-detailed-paper1.pdf>

⁹⁹ <http://www.irtis.org.uk/images/SA.pdf>

Islamic Measurement	Weight	Source
1 Şā	2.212 KG	Māulānā ‘Abd al-Ḥayy Laknawī (RA) Māulānā Khālīd Sayf Allah Raḥmānī
1 Şā (Indian Grain)	2.309 KG	Mufti Amjad Mohammed
1 Şā	2.480 KG	Mufti ‘Abd al-Raḥīm Lājpūrī Mufti Muḥammad Salmān Manşūrpūrī Mufti Shabbir Aḥmad Qāsmī
1 Şā	3.18 KG	Māulānā Khālīd Sayf Allah Raḥmānī
1 Şā	3.25 KG	S‘ad Muḥammad Sa‘īd al-Şāgarjī (RA)
1 Şā	3.266	Mufti Maḥmūd Ḥasan Gangohī (RA) Mufti Raḍa’ al-Ḥaq
1 Şā	3.5 KG	Mufti Abd al-Raḥīm Lājpūrī (RA) Mufti Shafi Usmani (RA) Mufti Raḍa’ al-Ḥaq
1 Şā	3.48 KG	Māulānā Ṣāfar Aḥmad ‘Uthmānī
1 Şā (British Grain)	3.910 KG	Mufti Amjad Mohammed
1 Şā	5.062 KG	Mufti Rashīd Aḥmad Ludyānwī
1 Şā	5.382 KG	Mufti Rashīd Aḥmad Ludyānwī

Appendix A: 2019 British Islamic Dates

2019

ISLAMIC DATES FOR UNITED KINGDOM



وفاق العلماء
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Follow the Sunnah ...Sight the Moon!

ISLAMIC DATE	DATE / DAY
1 ST JUMADAL-ULA 1440	8 TH JANUARY 2019, TUESDAY
1 ST JUMADAT-THANIA 1440	7 TH FEBRUARY 2019, THURSDAY
1 ST RAJAB 1440	8 TH MARCH 2019, FRIDAY
1 ST SHA'BAAN 1440	7 TH APRIL 2019, SUNDAY
15 TH SHA'BAAN 1440	21 ST APRIL 2019, SUNDAY
1 ST RAMADHAN 1440	7 TH MAY 2019, TUESDAY
21 ST RAMADHAN 1440	27 TH MAY 2019, MONDAY
1 ST SHAWWAL 1440 (EIDUL-FIT'R)	5 TH JUNE 2019, WEDNESDAY
1 ST DHUL-QA'DAH 1440	4 TH JULY 2019, THURSDAY
1 ST DHUL-HIJJAH 1440	3 RD AUGUST 2019, SATURDAY
10 TH DHUL-HIJJAH 1440 (EIDUL-ADHA)	12 TH AUGUST 2019, MONDAY
1 ST MUHARRAM 1441	1 ST SEPTEMBER 2019, SUNDAY
10 TH MUHARRAM 1441 (ASHURA)	10 TH SEPTEMBER 2019, TUESDAY
1 ST SAFAR 1441	30 TH SEPTEMBER 2019, MONDAY
1 ST RABIUL-AWWAL 1441	30 TH OCTOBER 2019, WEDNESDAY
1 ST RABIUT-THANI 1441	28 TH NOVEMBER 2019, THURSDAY
1 ST JUMADAL-ULA 1441	28 TH DECEMBER 2019, SATURDAY

ISLAMIC DATES ARE SUBJECT TO MOON SIGHTING
These dates are estimates and not definitive.
Islamic months start with the sighting of the Moon and calculations are not considered.

 wifaqulu@wifaqululama.co.uk  [@WifaquUlama](https://twitter.com/WifaquUlama)  <https://www.facebook.com/wifaqululama/>

Appendix B: Medical Interventions during *Ramadhān*

Summary of frequently asked questions approved by Shaykh al-Hadīth Mufti Shabbir Ahmad (UK)¹⁰⁰

WHAT NULLIFIES THE FAST AND WHAT DOES NOT?

SUMMARY OF FREQUENTLY ASKED QUESTIONS APPROVED BY SHAYKH AL-ḤADĪTH MUFTI SHABBIR AHMAD (UK)

The following do not invalidate and nullify the fast:

- ❖ Eating or drinking forgetfully (whilst not conscious of fast)
- ❖ Swallowing one's own saliva and the wetness that remains after washing the mouth
- ❖ Ear drops
- ❖ Eye drops or contact lenses
- ❖ Sniffing up mucus even if it descends in the throat
- ❖ Inhaling smoke or dust unintentionally
- ❖ Using nicotine patches, creams, deodorant, makeup or oil
- ❖ Kissing or touching one's spouse
- ❖ Involuntary ejaculation or engaging in sexual intercourse forgetfully
- ❖ Starting the fast in the state of major ritual impurity
- ❖ Injection or blood transfusion or kidney dialysis or glucose or saline drip
- ❖ Blood test or cupping or any form of blood extraction
- ❖ Tooth extraction subject to not swallowing the blood or medicine
- ❖ Laparoscopy or Keyhole Surgery
- ❖ Inhaling air through continuous positive airway pressure (CPAP) or inhaling oxygen as long as not combined with another substance
- ❖ Miswāk or toothbrush (toothpaste should be avoided for risk of being swallowed)
- ❖ Vomiting unintentionally or vomiting intentionally less than a mouthful
- ❖ Swallowing vomit that emerges unintentionally even if it is a mouthful
- ❖ Swimming or submerging body in water without swallowing water
- ❖ Backbiting or lying

The following will invalidate and nullify the fast:

- ❖ Eating or drinking deliberately* or accidentally (whilst conscious of fast). This includes:
 - Swallowing toothpaste or mouthwash
 - Swallowing blood from the gums or toothpaste or mouthwash if they preponderate (dominate) over the saliva
 - Swallowing what is between the teeth if it is the size of a small chickpea or larger
 - Swallowing the saliva of one's spouse
 - Nasal spray if the medication passes the throat
 - Medicine inhalers such as Asthma Inhaler (There are two views in relation to this. The preferred opinion is that it nullifies the fast. One should therefore continue with the fast in Ramadan but make Qaḍā)
- ❖ Inhaling smoke deliberately; this includes smoking cigarettes
- ❖ Sexual intercourse deliberately*
- ❖ Ejaculation caused by physical stimulation deliberately or accidentally; this includes masturbation
- ❖ Vomiting a mouthful deliberately
- ❖ Returning a mouthful vomit down the throat deliberately
- ❖ Menstruation or post-natal bleeding
- ❖ Endoscopy (due to the lubricant)
- * Eating, drinking and sexual intercourse deliberately in Ramaḍān will also necessitate Kaffārah.

Yusuf Shabbir
14 Sha'bān 1436 / 1 June 2015
www.nawadir.org

¹⁰⁰ <https://nawaader.files.wordpress.com/2015/06/what-nullifies-the-fast-and-what-does-not2.pdf>